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IN CHINESE

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INTERPRETATION OF JODOISM

A REJOINDER

I have called this article a rejoinder to Mr. M. G. Mori's article in the July number of "The Young East"; but I am actuated by no unkind spirit; my desire is to help a brother Buddhist in religious difficulties.

The Jodo or Pure Land Sect, as is well known, is founded upon the three Sukhavati Sutras, known in Japanese as Muryojukyo, Amidakyo and Kwammuryojukyo. The first of these is the fundamental setting forth the nature and origin of Amida Buddha and His Pure Land. The second teaches the intercommunion of all the innumerable world systems and their Buddhas; also devotion to Amida. The third deals with meditation and might be termed the practical application of the teaching of the other two sutras. Let us briefly consider the contents of the Muryojukyo.

The Buddha Sakyamuni surrounded by His disciples on Vulture Peak or Ryojusan at the request of Ananda relates the origin and history of Amida.

First, the Lord recites the names of a line of 80 previous Buddhas culminating in Sejizaio Nyorai in a world of more than ten kalpas ago. Among His disciples is Hozo Bosatsu who requests the Buddha in beautiful verses to tell him the qualities of a Pure Land, and the Buddha for thousands of years taught him the excellencies of a Buddha country, for it was a very vast world. No modern astronomer would think such a concept far fetched; for in the solar systems vaster than ours, there must be beings whose life span surpasses ours as ours that of the summer insect. Indeed not to go beyond our own solar system, one hundred and fifty of years are only equal to one of the planet Neptune. A Neptunian centenarian (if such exists) was born before our history began.

Hozo Bosatsu then conceived the notion of a Pure Land of surpassing excellence and made forty-eight vows of which the eighteenth was that He would save all beings who invoked His name, excepting only those who had committed the Five Deadly Sins.

The Lord Sakyamuni then relates how Hozo pursued his career as a Bodhisattva. "Performing the duties of a Bodhisattva without interruption he walk-

ed himself in the highest perfection of liberality, and he also roused others to walk in the same. And himself walking in the highest perfections of knowledge, meditation, strength, patience, and virtue, he roused others to do the same." In due course, Hozo became Amida Buddha, and His Pure Land Sukhavati, the Western Heaven of Highest Happiness.

This teaching is of the highest import; it appeals to the simplest and most illiterate, while for thinkers it has the profoundest meaning.

Amida's Vow to Save All Beings

Renan, the great French rationalist, wrote in his "Marcus Aurelius", "Heaven does not exist, but in a decillion of ages hence it may exist; progress may some day advance so far as to awaken the absolute consciousness of the universe." But where the modern French scholar said, "Heaven may exist," Hozo Bosatsu said, "Heaven *shall* exist, for I will strive, work and gather merit so much that I will change the hearts of all beings causing them to attain Enlightenment. Then on the strength of forbearance, generosity, equanimity, virtue, power, meditation and absorbtion, undertake here the first and best duties, and shall become a Buddha, the saviour of all beings..... Whatever worlds there are, similar in number to the sand of the Ganges, and the endless countries which exist besides, there everywhere shall I send forth light, because I have attained such power."

"Nature red in tooth and claw," the innumerable horrors revealed by biology, the frightful blundering wastefulness of nature make it impossible for the thoughtful man to believe that all was designed by a benevolent omnipotence.

But we have the moral instinct, the passionate desire that the universe should be otherwise, a dim feeling that it could be. "Man with the infinite moral nature in him is never satisfied," said Confucius.

It is the unique glory of Buddhism that it can yet face the facts of nature and yet uphold the ideal and point the way from suffering to everlasting peace. The advanced thinkers of the West are already coming to the view that the universe is in process of becoming and does not yet as a whole know its true form, but is everywhere striving and experimenting. Bergson's philosophy of change (which is simply the Buddhist doctrine of becoming) rejects the notion of a potter god who makes all things; and hints of a Power which leads life on and struggles together with it. H. G. Wells in "God the Invisible King" openly postulates a limited God who is not omnipotent or a creator, but a great captain of mankind. "A charioteer of Gods and men" to use a Buddhist phrase: in fact, Mr. Wells' "Invisible King" might be identified with Amida.

The Norwegian novelist Bojer in his "Great Hunger" makes his hero Peer Holm sow corn in his late enemy's field, "that God may exist."

In the Honmon section of the Hokkekyo the Lord Buddha says, "Even now, I have not accomplished my Bodhisattva course, I have yet twice as many hundred thousands of myriads of kalpas before the measure of my lifetime

is full." "Since I attained Enlightenment eons have passsed, hundred of thousands of myriads inmeasurable. Since I have attained Enlightenment I have ever been preaching truths, helping beings innumerable to maturity, leading them in the Way of Buddhas. Thus aeons have passed, ever in the same way."

As all Buddhas are one in the Dharmakaya, it, of course, matters nothing whether we say Shakamuni or Amida; they are really one and the same. We have one Power leading the universe striving with ignorance, helping, teaching, in local cases and particular worlds, failing for a time but never surrendering, ever going on, determined, sure of final victory throughout the cosmos.

Existence of Pure Land

Turning to the question of the objective existence of the Pure Land, I would point that this has often been disputed. The Chinese Yun-Tsai Sect regards it as purely symbolical, while in Jodo Shu itself Shogei in his work Jugi openly taught that Amida and His Paradise are simply names for the Supreme Reality. Many passages in the Scriptures support this view. The heavenly birds singing dukha anatta anicca, the lotus flowers emitting rays of light from which spring innumerable golden hued Buddhas who go to preach the Law in the innumerable worlds—all these details show that Jodo is the projection of the mind of Buddha.

That it is no voluptious heaven is further proved by the description of those born therein, "full of equanimity, of benevolent thought, of tender thought, of affectionate thought, of useful thought..... They attain perfect wisdom—they surpass the light of the sun and moon, by the light of wisdom, by the whiteness, brilliancy, purity, and beauty of their knowledge..... By affording protection to all beings, they are like the fig tree, the king of trees, by not being shaken by calumniators they are like Sumeru, the king of mountains, by feeling unlimited love they are like the sky; by pervading all things they are like the ether, passionless, pure, refined, fond of distributing gifts,—without fear—wise, patient, energetic.....".

It is quite clear that Sukhavati is a state of enlightenment and this has always been so understood. Thus, when Iyeyasu expressed a desire to become a *kami* after death, the venerable abbot of Zojoji advised him to repeat the Jodo mantra and thereby secure a rebirth in the Pure Land, as he would there attain the state of Bosatsu and so be able to manifest himself in any part of the universe he desired in order to benefit living beings.

Mr. Mori says that many old and some young people look forward to a rebirth in Jodo. Who would deny them this comfort? The Sutras give us the most beautiful description of a paradise the mind of man could conceive. What is more pathetic than the sorrowing Vaidehi comforted by the Buddha with a description of a world whose glory is reflected in the calm of the setting sun? I can gratefully testify that the Meditation Sutra has been to me an abiding source of delight and the setting sun has ever since had an added beauty in my eyes, suggesting a vaster and fairer world.

Again, it is promised to the in-

habitants of the Western Heaven that they shall visit infinite world systems and serve innumerable Buddhas. In the Meditation Sutra it is written, "There is a magnificent ray which transforms itself into numberless jewelled canopies. Within these jewelled canopies the works of all the Buddhas of the Great Chiliocosm appear illuminated. The Buddha countries of the ten quarters also are manifested therein."

What a glorious prospect! To transcend the limitations of this earth speck and to behold the infinite marvels of the universe, the rise, growth and passing of chiliocosms, and above all, to manifest oneself therein to work for the perfecting thereof and help lead all beings to the glorious consummation of enlightenment.

Rebirth in Pure Land

Mr. Mori says a Jodoist selfishly thanks Amida for saving him. This can only apply to very ignorant devotees who have not even begun to understand the faith they profess, and if such are born in Jodo at all it can only be in the very lowest rank, for such a spirit is directly contrary to the Sutras and to the teachings of the patriarchs, as we read in Shinran's Jodo Wasan, "When every man is beloved of us as the son of our own body, there is the Universal Mind made perfect in us. And this shall be in paradise."

Will devotees who desire a birth in an objective paradise actually attain it? In my opinion Jodo is simply the projection of the mind of Buddha but believers who long for a literal Jodo will attain it, but it will be a *hoben* or device of the Buddha to instruct them; as they advance spiritually they will understand the true Jodo, and that paradise is the awakened Buddha heart.

Mr. Mori admits that science does not and cannot give us a complete knowledge of the universe, and that many scientific discoveries simply confirm the teachings of the Buddha, yet he finds a difficulty in accepting the Buddha's word for things outside our knowledge. Surely this is higher scepticism. In the case of an ordinary man if we find him invariably right in matters where we can check his statements, we are almost instinctively inclined to take him on trust even when we have not the means of testing him; and assuredly such tendency is infinitely stronger in regard to the Buddha!

There is therefore no need to cast aside true science, for it can at its present stage of development at any rate, have nothing to say for or against the existence of Jodo.

Mr. Mori asks, "We who have some knowledge of Christianity and Confucianism, what shall we do?" Incidentally, I must remark that Mr. Mori may be a profound Confucian scholar, but he can know nothing of the doctrines or history of Christianity if he thinks that system can be compared with Buddhism, or with Confucianism for that matter. As to the question as to what he and others shall do, why, friends, in the words of your compatriot Shinran, "go forward, valiant souls, seeking the Law, though the worlds fall in flaming ruins! Your slogan should be 'Shaba soku jakkodo: realize the Pure Land in this world.'"

Doctrine of Rebirth

Mr. Mori's question as to what

is reborn in Jodo assuming the objective reality of that state raises the whole point of the Buddhist doctrine of rebirth. It is difficult for the human mind to grasp a dynamic view of the universe, for, as Bergson shows, we naturally think geometrically. To conceive a static entity makes no call upon our faculties. Children and men of low development always think in pictures, but to grasp the idea of an abstract force is only possible to the trained thinker.

Modern science holds the dynamic view. Fifty years ago scientists held that the ultimate of matter was an unchanging atom; it might be infinitely small, but it was an entity and remained such forever. Now the atom has been dissolved into the electron, a vibrating force centre, the rate of vibration determining the density of the matter. And this is precisely the teaching of Buddhism, not only in regard to the objective world but to the subjective personality also.

In Vedic times the atman or personality was regarded as a replica, a shadowy double of the body, which quitted it at death —in short the usual form of immortality believed in by primitive men. The rishis of the Upanishad period evolved a much higher and subtler form of belief. The atman was still a static entity, but very much etherealized, "not this, not that," it was one with the ineffable Brahman which was in its essence not only above form but above all predicable attributes also. The Buddha went further even than Yajnavalkya, and taught that there was no changeless atman, but that personality was an ever changing stream of energy, which at death went on and manifested itself in the forward condition that its karma determined.

The following may prove a helpful simile for distinguishing the static atma philosophy from the dynamic anatta doctrine of the Buddha. This article is written upon paper, a concrete entity, which will be dispatched and carried by a ship, another entity, to Japan. A Japanese postman will then carry it to the office of the "Young East". In other words it will be like a transmigrating atman or entity going from one place to another. But let us assume that I use a wireless instrument and transmit my article to a receiving centre in the Tokyo office, the editor will receive it exactly as if it had been written and posted to him, although no "thing", no entity has passed between us. What has passed? An Aino from the wilds of Yezo would say nothing has passed, or he would think it was all some great magic and leave it at that. Written paper with mysterious marks thereon might puzzle him somewhat, but he would be able to conceive in a general way that the paper being carried to the editor was the means by which the information was conveyed, but it would be utterly beyond him to understand that a machine in London could send out vibrations through the ether which would be received by a machine in Tokyo and transmitted into speech.

Evidence of Rebirth

So the Buddhist doctrine of rebirth is very difficult to the uneducated: a wave of karmaic force passing from a disintegrating body and manifesting itself as a

living being elsewhere seems to many as mere nihilism. If it is, modern science must be convicted of nihilism also. We know that energy is indestructible but some may say, granting this, can we be sure that the life energy of a dying man is bound to manifest as a living being again? May it not be dissipated in the ether and cease to function actively? We answer no, because force transmitted must reproduce an equivalent of itself. Thus if one ball be struck against another, the impetus transmitted to the second ball must be equivalent to that imparted to the first, and as the life energy of a living being includes such attributes as thought, activity, the creative activity, the power to influence the surrounding environment and to modify it, if these were lacking in a new manifestation it would imply that energy was to a partial extent not conserved.

Besides, we have other evidences of rebirth; the fact, otherwise in explicable of congenital character; Thus Dengyo Daishi from his boyhood showed his profound interest in religion; while others, like Minamoto no Yoritomo displayed capacity for war.

The whole contains the part, and if karmaic life energy can proceed from a dying body to a new birth just as etheric vibrations can be transmitted from one wireless instrument to another, such life energy can manifest on a higher dimensional plane such as Jodo as normally as in in this human world; and few modern scientists would deny the possibility of worlds outside our three dimensional space, and of sights and sounds imperceptible ordinarilly to our very limited human senses.

Mr. Mori speaks of the desire, especially strong in the young man, for self help. There he shows himself a much better Buddhist than he thinks, although I should imagine he would be more at home in Zenshu than in Jodoshu. The two doctrines of Jiriki or self help and Tariki or other help are found in all schools of Buddhism, both Mahayana and Theravada. For example, the Buddha says in Majjhima Nikaya, "Whosoever draws nigh to me with faith and love shall be born in the deva worlds." Again, in regard to Mattakundali, the dying youth to whom the Buddha shows a glorious apparition of Himself and who dies putting his trust in Buddha and thereby wins deva birth in the deva world without having done any good work, the Buddha declares that many myriads have won birth as devas by putting faith in Buddha, Dharma and Sangha, without any good work. On the other hand, the Buddha exhorts the bhikkhus, "Be ye lamps unto yourselves; be ye a refuge unto yourselves; go to no external refuge."

Jiriki and Tariki

These teachings, apparently so diverse, are not essentially contradictory, and Buddhist philosophers like Chi Hai and Dengyo Daishi have shown that the two antinomies can be reconciled in the higher all embracing unity. A little thought will show that Jiriki and Tariki overlap, for the most thorough-going adherent of Jiriki cannot deny his indebtedness to the teaching and example of the Buddha, and to that extent he is a follower of Tariki, while the disciple of Jodoshu must

be self helping at least to the extent of turning his thoughts to Amida and invoking Him. Amida offers ojo in vain to the man who ignores Him and never repeats the Nembutsu.

The differences between Jiriki and Tariki are really differences in temperament, not in principle. Different teachings are necessary at different stages of our development. We are all potentially Buddhas; and when Mr. Mori speaks of self reliance he of course means reliance on the best and strongest traits of his own character, that on the Buddha-like elements of his nature. To the man morally advanced, the Buddha within himself appears shining like a light within a jar, he can awaken and develop it further with ease; but the man of slighter moral development is conscious of his weaknesses and failures which loom large within him; the good seems almost non-existent, and when a longing to advance stirs within him, the good, the Buddha influence, appears to come from without. This is clearly set forth in the Kwammuryojukyo in the following text: "Every Buddha Tathagata is one whose spiritual body (Dharmakaya) is the principle of nature, so that He may enter the mind of any beings. Consequently when you have perceived Buddha, it is indeed that mind of yours that possesses thirty-two signs of perfection and eighty minor marks of excellence. In fine, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha. The ocean of true and universal knowledge of all the Buddhas derives its source from one's own mind and thought."

Further, the Buddha has beautifully expressed the varieties of His teachings in the parable of the herdman, in Cula Gopalaka Sutra, being the thirty-fourth Sutta of Majjhima Nikaya. The herdsman drives his herd across the Ganges, first the strong bulls, representing the arahats, then in due order the smaller and younger cattle, lastly the newly born calf, helped along by the lowing of its mother. So in the Dharma there is appropriate guidance for all.

Lastly, it should not be forgotten that Jodoshu is not the only true teaching of Buddha and has never professed to be; for Honen distinctly declared that all the teachings of Buddha were equally good, but that Jodo was the best for the mass of the people of that age. The dream of Myoben wherein he saw Honen coming forth from the temple and giving light diet to a number of sick persons is a striking symbol of the nature and purpose of Jodo teaching.

Buddhists Among Europeans

Mr. Mori remarks on the strangeness of Amida ignoring the white race.

Let me hasten to reassure our dear brother in the Dharma that we are by no means left out. The president of the British Maha Bodhi Society is a Enropean, so am I, and so is one of my two colleagues in the vice presidency, while all the officers of the Buddhist Lodge are Europeans without exception. As our work becomes better known, the numbers of English Buddhists will increase further. In Germany, as is well known, there are many professing Buddhists. It would be rash to prophesy the future of Russia, whether religious, political or eco-

nomic, but the endowment of a Buddhist college in Leningrad and of a chair of Buddhist studies at Moscow seem to show a friendly attitude of the present regime towards Buddhism. The old faith of Russia was an instrument of tyranny and obscurantism, but the purely anti-religious attitude of the Soviet surely cannot last, and when the Russian people look around for a new religion, it is quite within the bounds of possibility that it may be Buddhism.

Mr. Mori remarks that the laws of spiritual things apply to men everywhere in the same way and that a Christian whose attitude is one of faith and gratitude is entitled to a rebirth in Sukhavati.

Of course everyone is subject to the law of karma whatever he professes in matters of belief. But it is open to doubt whether a Christian would be happy in Sukhavati. He would certainly not be if he met any Buddhists there. If Christians are reborn in Sukhavati they will have to be placed in some specially reserved department where by means of hoben they will be able to see Buddhists and other "heathen" in the torments of hell. I am speaking, of course, of the true orthodox Christian, for when a man ceases to believe in an angry god who cursed the human race with everlasting damnation because their first ancestors broke an arbitrary command, and who followed up this enormity by one equally iniquitous, accepting the death and torture of an innocent man as a propitiation of his insensate fury; when, I say, a man rejects this belief he ceases to be a Christian in anything but name, for this doctrine is taught in the Bible, and Christianity can no more rise above the Bible than a river can rise above its course, despite the laboured efforts of certain well meaning people to prove that cruel texts and creeds mean the very opposite of what they say.

It will no doubt surprise many of our Eastern brothers to learn that a "liberal Christian" in the West means a person who rejects all or nearly all the beliefs of historic Christianity and holds private opinions as to human destiny and the universe which generally bear a more or less close resemblance to Buddhism. Why such persons are desirous of retaining the name of Christian I cannot conjecture, unless it be that we Europeans lived for so many years under the influence of religious terrorism that many of us have acquired an instinctive dread of being suspected of "heresy."

Fraternisation of Christianity and Buddhism

Mr. Mori thinks the time has come to declare that the same relation holds good between Amida and Christ as the priest Gyoki declared to subsist between the Buddhas and the Shinto kami.

Christians will, I fear, not be pleased with Mr. Mori for suggesting that their eponymous founder should assume the role of viharapala or protector of our Buddhist temples. Besides the case is in no way parallel. In the first place, Mr. Mori really ought to know that the Christians will never return the compliment. They will never accord the Buddha the nearest place in their system, for they will always regard us as heathens, and any recognition of Christ will be regarded by Christians not as an act of inter-

religious courtesy but as an admission of their superiority. It should not be forgotten that except for a few preliminary conflicts Buddhism and Shinto have always been friendly. The Shintoists were as eager to establish Buddhist shrines within the boundaries of their miyas or temples as the Buddhists were to identify the kami with the Bosatsu. This is well illustrated by the fact that when the Emperor Shomu consulted a Shinto oracle about the building of the great Todaiji Buddhist temple, the Sun Goddess appeared to him in a dream and announced, "In my true essence I am identical with Dai Nichi Nyorai." Again, in the Tempyo era the great kami Kebi Myojin appeared in a dream to Muchimaro Fujiwara and requested him to build a Buddhist shrine adjoining the Shinto miya on Mount Kebi. This mutual rapproachement between Buddhism and Shinto, which was not sufficiently appreciated by Japanese scholars of the Mito school, was not so incongruous as might at first sight appear. Shinto, the worship of great men and of our ancestors generally who have in the past laboured to build up the civilization under which we live, is in no way incompatible with the most orthodox Buddhism. No Buddhist for instance, would refuse the title of Bosatsu to a ruler like the emperor Nintoku; in fact, since Buddhism is now spreading in Hawaii, Buddhists in that country would be justified in bestowing the title Bosatsu upon Kamehameha the Great who truly deserved it for his noble efforts to raise his people and to save them from the doom of extinction that now unhappily seems to be their inevitable destiny.

We see, therefore, that the fraternisation of Buddhism and Shinto offered few difficulties, but when we turn to Christianity the case is far otherwise.

Christian Superstition of Sacrifice

In the first place, it should be borne in mind that the object of Christian worship is not a prophet or teacher, but a man god who undergoes torture and death to appease another deity and thereby to save humanity from punishment it was supposed to have deserved. This is the clear teaching of Paul of Tarsus, who was the true founder of Christianity, for it was he that raised the cult from a mere sect of Judaism to the rank of a world religion. It is little wonder that Paul refused to know any of the details of the career and teaching of Jesus; for he was perfectly aware that such knowledge would have embarrassed him and given no support to his pet theory of an expiatory divine victim; indeed the only point of agreement between the strictly Jewish comparisons of Jesus and Paul the innovator was that both parties alike shared the erroneous belief in the approaching end of the world! The theory of a vicarious sacrifice, of the possibility of transferring evils, physical and moral, to some other object either animate or inanimate appears to be world wide and is but an example of the inability of mentally underdeveloped men to think otherwise than in terms of concrete entities. Sin, for instance, is thought of not as an act or series of acts of the mind, which contravene the order of

the universe and entail the consequence of dukkha, or ill-faring, but as a defiling, burdensome entity which can be transferred to another being or to the ground like shifting a physical load.

This crude superstition is of course the outcome of ignorance and selfishness, but it makes such a strong appeal to human weakness that it survives not only among savages but even with nations that have reached a high level of civilization. Sometimes the sin is transferred to some lowly object. Thus among the Alaskan natives a bunch of grass is held up in offering to the sun and then carried about the person of the penitent who afterwards throws it away—together with the sin it has absorbed from his person! But more frequently the victim is either animal or human; the idea of human sacrifice generally coalescing with another superstition, that of the unusual sacrifice of the king still found in certain background communities where the king is both god and sacrifice. With the slow progress of civilization a lesser victim is usually substituted for the king, in the first place his son, and afterwards some base person, not infrequently a condemned criminal was put to death as a mock king. Many of the recorded details of the trial and death of Christ such as the mock coronation have no part in either Roman or Jewish criminal jurisprudence, but bear a remarkably close resemblance to the Sacaea festival in ancient Babylon where every spring a mock king was feted and crowned and afterwards put to death.

Such a belief is obviously as remote from Buddhism as anything very well can be; in fact it is refuted in the Khandahala Jataka and the Sarabhanya Jataka. Nowhere has the cruelty and futility of human sacrifice been more mildly set forth than in these two stories.

Even if we reject the sacrificial theory as some liberal Christians do, although they thereby cut away the core of historic Christionity,—even if we accept nothing but the historicity of Christ and have duly discounted all the obvious anachronisms and inventions, we get a character that falls far below the standard of a Bodhisattva, as I will proceed to prove.

Christ and Race Hatred

All Buddhists, whether Mahayana or Theravada, are agreed that the Bodhisattva is above all distinctions of race; he recognizes nothing but suffering Life, and he pities it with an infinite compassion.

Now it is recorded of Christ that on one occasion he was approached by a Phoenician woman who, in great distress asked him to heal her daughter who was possessed of a devil. The Phoenicians were a race particularly disliked by the Jews, but few men could look unmoved upon the tear-filled eyes and agonized face of a distressed mother. However it seemed to strike no chord of compassion in the heart of the Nazarene —if the mother was an "unclean Gentile."

So he "answered her never a word," and his disciples asked him to "send her away." What a glorious opportunity for a true Bodhisattva to deliver a sermon against race hatred, that most cruel and senseless of all forms of human folly and enmity; he

might have shown that the noble instincts such as mother love are common to the entire human race. "See," he might have said, "this woman, of a race whom you Jews call unclean, loves her child even as a Jewish mother would; Remember that every man is the son of a mother, therefore call no human being unclean, be united with all men in compassion and love, for the joys and sorrows of your fellow men are even as yours."

Such words might have echoed down the ages and given pause to many men who have been hurried by race hatred into crimes unspeakable. But no, when "the Christ" breaks his callous silence it is to rebuff the supplicant with a cruel insult. "It is not meet to take the children's bread and cast it unto dogs. I am sent only to the lost sheep of the house of Israel." What! have we heard aright? A Phoenician woman is a dog in the sight of this person whom some mistaken Buddhists would adopt as a Bodhisattva! True the story concludes with the statement that he finally assents to the poor woman's request, without a word of apology for his past insult but ungraciously, like throwing a trifle to an importunate beggar.

"I am sent only to the lost sheep of the house of Israel." Then the Christian church is trading under false pretences. The "Christ" means the Messiah or anointed, which was originally the title of a Jewish king, but afterwards came to mean exclusively the great deliverer, the king par excellence whom the Jews believed was to come and give them the empire of the world. Christ is therefore purely Jewish; he had no idea of founding a new religion. "Back to Christ", means back to Judaism, for the Galilean and all his immediate following were strict orthodox Jews, observing all the rites of the Jewish faith.

Nichirenites are Buddhists and believe as the rest of us; they only differ from other Buddhists in that they revere Nichiren as an incarnation of Jogyo Bosatsu; so Christ's followers differed from other Jews only in believing that he was the Messiah; as Selden, a great 17th century English lawyer, observes in his "Table Talk," the Christians were but Jewis that did think the Messiah was come.

It was then Paul of Tarsus who launched Christianity upon its career as a world religion by ignoring the facts of the career of Jesus and converting him from a man who had tried to be the champion of his nation and failed signally into an expiatory god, who propitiates the supreme deity by a blood offering, a form of primitive superstition which I have examined earlier in this article and which was extremely popular in western Asia two thousand years ago.

Paul declared that there was no distinction of Jew and Gentile in Christ, but Christ himself appears to have been unaware of the fact, otherwise his treatment of the Phoenician was a mere wanton and gratuitous insult.

Paul's broader principles prevailed, (it was to his followers in Antioch that the name Christian was first applied, the following of Jews being called Nazarenes) and soon Judaizing tendencies were deemed heretical by the followers of the thoroughly

Jewish Jesus of Nazareth. The mistake continues to this day, and many a Christian who thinks he is following the carpenter of Nazareth is really obeying the tent-maker of Tarsus.

Contrast Between Buddha and Christ

To turn to another point where Christ falls infinitely below the standard of Buddhist ethics. "I come not to bring peace but a sword. Think not I am come to send peace to earth. For I am come to set the son against the father, the mother-in-law against the daughter-in-law."

A Bodhisattva would have said, "I come not to bring a sword but peace." "So lives the disciple as a reconciler of those that are divided, as one who binds still more closely those who are friends; as an establisher of peace; a maker of peace; one rich in peace; ever a speaker of peaceful words." (Tevijja Sutta).

These are the words of the Buddha; the difference could not be wider—nor the antithesis more glaring.

Take the matter of toleration. In sending forth His first missionaries the Buddha said, "Go ye, blikkhus, for the happiness of the many, out of pity for the world, for the welfare of devas and men." Again when a Brahmin had been speaking in dispraise of the Three Gems, the the Master said, "Brethren, if outsiders should speak against me, or against the Doctrine or against the Order, you should not on that account either bear malice, or suffer heart burning, or feel ill-will..... But when outsiders speak in dispraise of me, or of the Doctrine or of the Order, you should unravel what is false and point it out as wrong, saying, 'For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us' ".

To take another example. When the Buddha first visited Kosambi the people were very hostile; so that the venerable Ananda went to the Master and said, "Lord, the people revile us. Let us go on to another kingdom." The Buddha answered, "And if they revile us there also?" "Then we go further still." The Buddha smiled and said, "Ananda, by a little patience we shall save ourselves a long journey. This enmity of the people subsides in seven days."

In all these three passages the Buddha shows Himself patient, gentle and reasonable, promulgating His Teaching for the benefit of the world. Compare the Nazarene's injunctions to his disciples on sending them forth, "If they will not receive you nor hear your words, shake the dust of that city from your feet as a testimony against them. Verily I say unto you it shall be more tolerable for Sodom and Gomorrah at the day of judgment than for that city." If Christ really uttered these words he was mad or an imposter. Sodom and Gomorrah were places traditionally given over to the most loathsome vice, and to say that men who reject the Nazarene's missionaries are worse than criminal sex perverts is to enunciate a libel against humanity which refutes itself by its very enormity; especially when we remember that those fanatics had no reasoned Dharma nor Eightfold Path of which to tell, but simply the tidings of "the kingdom of heaven", i. e., the end of the

world is at hand.

Further comment on the glaring contrast between the Buddha and Jesus seems unnecessary. There is one more point of contrast, however, which I think ought not to be passed over.

"I will not attain unto Perfect Enlightenment unless in me all the world shall be made whole." "Never will I enter into final rest alone, but ever will I strive for the salvation of all beings in all worlds." This is the Bodhisattva's vow. "Because all beings are ill, I am ill. When their illness disappears, my illness also will disappear," said Tomyo Bosatsu in the Yuimagyo. Throughout the Buddhist scriptures we find clear definition of the attitude of the true Buddhist towards those who by wrong doing have fallen into an evil way of birth. "Alas, those precious beings by evil in thought, word and deed have departed upon an evil journey on the downward path."

The true Buddhist is sorry for infatuated sinners who are making evil karma and thereby punishing themselves. What is there more beautiful than the concept of Jizo or Titsang, the Bodhisattva who vowed ages ago never to enter Nirvana so long as a single being languished in one of hells, and who descends even into the most frightful abysses bearing the gleaming jewel of Enlightenment whereby he banishes despair and bids men walk on upward paths?

Everlasting Hell

Compare this universal Buddha compassion with the teaching of the Nazarene.

"The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offered and shall cast them into a furnace of fire, and there shall be weeping and gnashing of teeth."

Again at the end of the world this person whom some would put on a par with Jizo and Kwannon will say to the greater part of the human race, "Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels ..... And these shall depart into everlasting punishment, but the righteous into life eternal."

Nero, Chow Wang, Taira no Kiyomori and Robespierre to mention men of various countries who made themselves notorious for their cruelties had at least this mitigating quality. Their cruelty and vengeance ended at the grave; they had neither the power nor perhaps the will to pursue their victims further, but the Nazarene has threatened against his victims a revenge that shall never cease, an agony that shall endure through the ages and be no nearer an end at the end of a niyuta of kotis of kalpas than at the first moment.

This frightful doctrine of an everlasting hell vitiates the whole Christian system, and makes its claim to be a religion of love mere canting hypocrisy.

With the growth of humanitarianism many even among the Christians have come to feel that this doctrine is horrible and wicked; and in the latter half of last century an English ecclesiastic Dean Farrar openly rejected it. But as Leslie Stephen, a non-Christian contemporary remarked: "Somebody discovered that an everlasting hell was a horrible doctrine, but if this is so, historic

Christianity deserves all that its most virulent enemies have said about it." When the Christian creed really ruled men's consciences nobody dared to say a word against hell.

Eastern Buddhists would be astonished at the mass of argument and erudition that has been wasted by modern Christians in trying to prove that Christ did not teach an everlasting hell. Cases have been cited of this or that Church Father who entertained or appeared to entertain a humane doubt; but the chief ally has been philology.

Doubts were raised as to the exact meaning of the word "aionios." Did it mean never ending or simply "aeon lasting?" The liberal Christian of course decided for the latter meaning, but this raises further insoluble difficulties. In the first placé the doctrine of successive aeons or kalpas is quite unknown to Christianity and indeed implicitly denied, for if our present world is but one of a series, the uniqueness of Christ becomes meaningless, unless we are to assume a fall and an expiatory sacrifice in every planet throughout time and space, and apart from the fact that few would be prepared to accept such ultra pessimism, such a wild theory has no support whatever in the Christian books.

In the second place, and perhaps this is even more serious as an objection from the Christian point of view, if aionios kolasis does not mean everlasting punishment aionios zoe cannot mean everlasting life, for the same word cannot be used in two totally different senses in one sentence; and to admit that aionios zoe only means a life that lasts a kalpa is to deprive Christ of his most important function, the bestower of absolute immortality. The Christians really cannot have it both ways. If they surrender everlasting punishment they must surrender everlasting life also, or else accuse their founder of an ambiguity that amounted to mendacity. Another alternative sometimes resorted to is to cut this and similar cruel texts out altogether, but this is a dangerous policy, for it casts doubt on the whole, and it is also unfair, for why should anyone arbitrarily eliminate passages distasteful to modern civilized man unless it be with the intention of bringing the teachings of an obscure Jewish enthusiast of two thousand years ago into line with modern ethics.

Enough has been said to show that in the matter of a future life Christ showed himself the direct opposite of a Bodhisattva, for while the Bodhisattva pities and labours for the uplift of wrong doers, Christ deliberately condemns men to an eternity of agony without a spark of compassion, but rather with a certain gusto and enjoyment.

I think I have proved that the time has not come and never will when a place should be given to Christ in our Buddha Dharma. To do so would be a cowardly compromise, a glossing over of glaring facts and a weakness that no Buddhist should be guilty of. Has the fact that Christianity is nominally professed by the richest and most powerful nations anything to do with the outrageous suggestion that a Jewish fanatic should be blasphemously raised to the level of the merciful Bosatsu? If so, the reason is inadequate for Christianity has an

ever decreasing hold on the thinking section of Europe. Its most fundamental dogmas are openly rejected by enlightened ecclesiastics even in England, one of the most backward of European countries in this respect.

Buddhist's Right Attitude Toward Christianity

What then should be our policy in regard to Christianity? Whenever it shows itself aggressive it should be met and fought with argument and as long as Buddhists strive to be what they profess to be and do their duty, being careful to keep the young away from the poisonous influence of Christian missionaries, I do not think we need fear much from this outworn creed. Our chief duty is, of course, to put forward the Buddha Dharma and show its intrinsic goodness, and as far as may be ignore superstition. This was the policy of the Buddha Himself, as we see from the Kutadanta Suttanta in Digha Nikaya. Kutadanta, a wealthy land owner, is about to offer a great sacrifice of oxen; evidently he was a pious man who was not quite sure if his traditional faith in the Vedic sacrifices was really the best way; he heard the Buddha was in the neighbourhood and decided to consult Him as to the best kind of sacrifice. Evidently Kutadanta did not know the Buddha, but had only heard of Him as a great Rishi renowned throughout India, so he spoke in terms of sacrifice, not knowing that the Buddha deprecated all bloodshed. The Buddha, however, did not directly refute the sacrificial system. He told the beautiful story of King Wide Realm and his sacrifice where there was no forced labour and no living creatures were offered up.

Kutadanta then asked if there were no higher sacrifice, and the Buddha replied there was, viz. to pay reverence to a virtuous ascetic, to build a vihara was better still, to take refuge in the Three Gems was better than building a vihara, to take and observe the Five Precepts was a step higher, and so on to the fulfilment of all Buddhist duties up to the state of Arahan, and Kutadanta became a disciple, taking refuge in the Blessed One and released the animals destined for sacrifice saying, "And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats and the seven hundred rams set free. To them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them" The Doctrine of the Buddha was all-sufficing to Kutadanta. He simply ceased to think or trouble about his old sacrificial rites; he did not say, "But Lord, I am so fond of the gomedha and even pumshamedha sometimes, need I give them up? Could I not have an occasional holocaust of animals when I happen to feel like it."

In my own experience, as soon as I had grasped the Dhamma of Buddha the Christian god and his sacrificed son became as meaningless as the Vedic sacrifices did to Kutadanta, and this must be the experience of every Buddhist who has the courage to follow his convictions to their logical conclusion.

The history of science gives a useful illustration of what should

be the fate of the outworn Christian system in relation to Buddha Dhamma.

In old days chemists believed in a mysterious something called phlogiston, a sort of soul of the metals underlying and pervading all of them.

To doubt the existence of phlogiston was a sort of heresy of which no scientist would dare to be guilty. At the end of the eighteenth century the great French chemist Lavoisier wrote a book which became the standard work of the day on chemistry. In this book phlogiston was not mentioned and it has never been heard of since. Lavoisier did not trouble to disprove its existence, he gave explanations of chemical phenomena that were so much more reasonable and satisfying that the theory of phlogiston was insensibly dropped. So if we Buddhists act up to the standard of our Dhamma exemplifying it in our own lives and clearly setting its grand principles of cause and effect and of our power to weave our own future destiny before the people it is bound to prevail by sheer force of reasonableness, charm and hopefulness, while Christianity with its crude and barbarous doctrine of an angry god who is appeased by the blood libation of his own son will appear to all thoughtful educated people both of the East and West as meaningless and futile as an Aino bear festival.

Great responsibility rests upon us Buddhists, for I feel that we are the world's last hope. Man has gained tremendous control over the powers of nature, and is continuing to do so at an ever increasing rate, but moral progress has not kept pace with expanding material power and the result can only be ruin unless humanity learn self control. The Buddha Dharma offers a system of ethics unsurpassed in excellence and a cosmology commensurate with the greatness of the universe revealed by science, whereas a Christian acquainted with science, more especially astronomy and geology, can only retain his belief by keeping his scientific knowledge and his faith in different compartments to the detriment of his intellectual honesty. We in Europe have never needed religion more than we do to-day. The people would be willing to accept a system which satisfied their intellect, their moral and emotional senses, and it is the privilege of us Buddhists to supply that need.

We invite the whole-hearted co-operation of our Japanese brothers in accomplishing this glorious task.

B. L. BROUGHTON,
Vice President of
The British Maha Bodhi Society.

THE COMPLETION OF THE NEW EDITION OF THE CHINESE TRIPITAKA *

A magnificent work, the new edition of the Chinese Tripitaka, which borrowed its name from the Taisho Era—the Era of Great Justice—is now completed with the exception of a few supplementary volumes, and the editors—Prof. Takakusu, Prof. Watanabe and their staff of able collaborators—can look back on the work they have accomplished with just pride. It testifies to a profound scholarly industry. At the same time this work is a proof of an extraordinary enthusiasm for the great cause of Buddhism, —an enthusiasm without which the considerable personal sacrifices which were needed for bringing about this new edition of the Tripitaka, would never have been made. In our present time which witnesses so much hard egoism and crass materialism, it is indeed refreshing to be reminded by such achievements, that enthusiasm and the willingness to make sacrifices for an ideal cause are not altogether extinct in the world, though the world pays scant attention to them.

It goes without saying that this latest edition of the Chinese Tripitaka is not only of importance to the nations of the East, but that the Occident also is interested in it. The European and American scholars, investigating Buddhism, have now at their disposal a still more reliable edition of the Chinese canon, than they possessed before; many mistakes of former editions have been expunged; all through the work footnotes have been added which facilitate a comparative study of the texts; and further texts have been inserted. How could the foreign scholar who is endeavouring to gain an accurate knowledge of Buddhism feel otherwise than thankful for such benefits?

As is well known, the foreign scholars who have made the investigation of Buddhism their special task, have until recently directed their attention mainly to Indian Buddhism, whose sacred books are written in Sanscrit and Pali. Since an early time, they have also drawn the Tibetan Buddhism into the sphere of their studies. Chinese Buddhism on the contrary, like its offshoot Japanese Buddhism, has only accidentally been considered by European and American scholars. It seems that only in the very latest

* The Taisho Dai Zo Kyo—or Taisho Issai Kyo—a new edition of the Tripitaka in Chinese (The Buddhist Canon in the Northern retension), revised, collated, added and rearranged by Prof. Junjiro Takakusu and Kaizoku Watanabe. It contains, besides all texts of the Tokyo edition (1881) and the most important works of the Kyoto edition (1905, with supplementary series of 1914), for the first time the Buddhist texts of Tunhuang, the hitherto unpublished parts of the Tempyo codex, a collection of Chinese, Korean and Japanese worldly-Buddhist literature, including epigraphs, historical information, biographies, descriptions of travels and temples etc., and the fundamental literature of the Japanese sects, with the addition of critical and linguistic notes and indices. It is published by the Taisho Issai-kyo Kankokwai, Tokyo. Publication began in 1924. The work comprises 55 volumes, octavo size, of about 1000 pages each, to which will be added a not yet determined number of supplementary volumes. Price per volume, ¥12 in European binding, ¥16 in Japanese style or altogether ¥594 and ¥792 respectively.

time the Occident has become conscious of the fundamental importance of these two branches of Buddhism, and we would consider it a happy chance that this newly awakened interest of the Occident for Chinese Buddhism coincides with the new Oriental edition of the Chinees Tripitaka which overshadows all former editions.

The awakening of the interest of foreign scholars for Chinese and Japanese Buddhism is, on the other hand interlaced with a reawakening of the interest in Mahayana-Buddhism generally.

It is a remarkable fact that the attention of European scholars was attracted by the Mahayana form of Buddhism as early as in the first half of the 19th century, i. e. soon after Buddhism had been "discovered" by the scholarly world outside Asia. The Buddhist Sanscrit texts of Nepal-nine famous texts representing Mahayana teaching—were sent by Hodgson to London and were eagerly investigated by a few able Western scholars. However by and by the "true" Buddhism of Hinayana colour pushed its younger Mahayanist sister into the background, and for a long time the Buddhism of the Great Vehicle was almost forgotten by the educated people in Europe and considered as of slight account, even as a bastard-religion in the few places where Buddhism was studied in the West.

Times have changed, and the Mahayana is again emerging from obscurity. As the Chinese Tripitaka contains the most developed texts of Mahayana Buddhism, this new edition will help Mahayana Buddhism to come into its own in the Western countries.

However let us not forget, that to read the Chinese Tripitaka, the knowledge of Chinese is required.

Unfortunately the number of foreign scholars who are acquainted with this language has always been extremely small. The world-war may have somewhat increased the desire of the Westerners to get acquainted with Chinese. But the Western students who learn this difficult language, are nearly all interested in modern Chinese, as it is of practical value to them. They do not care to study the archaic language of Chinese Buddhism, and there is consequently very little hope, that the number of the scholars in this line of learning will ever be considerably augmented.

That means that the foreigners who are able to read the Chinese Tripitaka by themselves, are and will also in future be a mere handful. They alone among all Occidental people will have the key to open this vast storehouse of knowledge, while to the others it will remain closed.

Translations must help here. Valuable work has already been done in translating some of the most important Mahayana texts. In the 'fifties' Burnouf translated the Saddharma Pundarika into French, Kern in the 'eighties' into English. In the 'nineties' there were published the translation of the Buddha Karita of Asvagosha by Cowell, together with Max Müller's translations of the Larger Sukhavati Vyuha, the Smaller Sukhavati Vyuha, the Vajrakkhedika, the Larger and the Smaller Prajna Paramita Hridaya Sutras. A few other translations from Sanscrit and also from Tibetan texts were added in more recent time.

Now what has been done for some Sanscrit and Tibetan Mahayana texts must be done for the most important Chinese texts. This work has already been started by Beal who translated the Chinese text of the Buddha Karita, by Takakusu, who translated the Chinese text of the Amitayur Dhyana Sutra and by Walleser who translated the Chinese as well as Tibetan texts of Nagarjuna's Madhyamika Sastra. But it will require several generations and a phalanx of scholars, to make a remarkable progress in translating the Chinese Canon into German, French or English.

Such translations will surely be a god-send to the uninstructed, —only we must not expect too much from them. It is a fact worth pondering that in spite of the Saddharma Pundarika having been translated into French and English, the same Saddharma Pundarika or Hokke Kyo, as the Japanese call it, is still to-day totally unknown to the general educated readers in Europe as well as in America. So the mere fact, that a sutra, and that one of supreme importance, has been translated, is in no way a guarantee that it is really known to the Western world.

And what about the proper understanding of the translated texts? Will they be really understood by the reader? and will the translator himself enable the reader to understand them properly?

"Of course", most people will say, "provided that the translator knows the language",—i. e. that he knows his business as a philologist.

But here another difficulty comes in. That is, one can be a first-class philologist and no theologian,—one can perfectly understand the written characters and entirely miss their inner meaning.

Examples of such fatal mistakes are numerous. Burnouf was certainly a fine Sanscritist, and yet he committed the fundamental mistake of ascribing to Buddhism a soul-existence,—"la multiplicité et l'individualité des âmes humaines des Samkhyas". Kern also knew Sanscrit, nevertheless he had not the slightest understanding of the real meaning of the Hokke Kyo which he translated, interpreting it to be an astronomical myth, making of Buddha and the Bodhisattvas stars in the firmament. To mention only one more instance: de Groot; he surely had an excellent knowledge of Chinese; but in his translation of the Bonmo Kai into French he made the ludicrous mistake of speaking of "le deuxième véhicle" instead of "les deux véhicles",—mistaking for the cardinal number the ordinal.

All that proves that it will not be an easy matter for the linguists to translate the Chinese Tripitaka, if to their philological knowledge there is not added of sound Buddhist theology, based on tradition 'a good measure, pressed down and running over', which makes all individual fancies superfluous.

Finally we maintain that a correct theological interpretation of the texts has to be considered besides their literal translation. Otherwise the poor foreigner can never hope to become acquainted with the inner meaning of the Chinese Tripitaka. This theological interpretation will have to correct mistaken translations by

linguists of insufficient theological knowledge and will have to supplement what is not stated in the texts themselves.

That is a most important and a most difficult task. It means the formal enthronement of Mahayana Theology in the Western countries. To bring it about the establishment of a Mahayana Institute, recommended by the writer on several occasions, would be most helpful. It would open the closed storehouse of the Chinese Tripitaka to such Western people as care to enter it. But to fulfill such an important task and to be really workable, this Institute would have to be an independent body, — not only a mere appendage of some university seminary or of some 'Kultur Institut', still less a propaganda organ connected with some publishing enterprise.

These remarks which, in sum, point out that the magnificent "Taisho Dai Zo Kyo" (The Tripitaka of the Taisho Era), regarding actual conditions, will only have a very obscure existence in the Western world may seem out of place in a moment when we wish to celebrate the achievement of the new Tripitaka edition. However the writer is well aware that the gentlemen who are responsible for this splendid work are never satisfied with what they have done, but, having performed one difficult task, long for new worlds to conquer.

The writer is therefore confident that the same scholars whom he congratulates from the bottom of his heart, will not take his remarks amiss, but on the contrary will consider means of making the content of the Chinese Tripitaka a real source of knowledge and a real life factor, not only for the East, but also for the West.

BRUNO PETZOLD.

THE TRINITY

There is a whisper of music
In your voice
That stirs my heart
Towards its choice.

* * *

There is a glimmer of Poetry
In your eyes
Like a gleam of sunshine
From Paradise.

* * *

There is a sweetness of love
Upon your mouth
Warm with a passion
Born of the South

LELAND J. BERRY.

IS HE A FOOL ?

In the small town of Sukagawa in the north-eastern part of Japan, there lives a man, who is an enigma to his mother and many who knows him. His mother calls him a fool, a big blooming fool, and some of his acquaintances think she is right in her estimation of her son's character. But is he really one? That is a question the readers of the following story are to decide for themselves.

The hero of the story is a pedler by profession, unmarried, poor in worldly possessions and having no high education. He is thirty-two years old and bears the name of Kintaro Saito. He lives with his aged parents in an old rickety house. He works hard from early in the morning till late in the evening and being strong, honest and amiable he is patronized by many, so that he earns more than he needs for supporting himself and his parents. And yet he is always poor and has no means of taking a wife, which contingency his parents, especially his mother strongly desire. Why does he remain so poor? It is not because he drinks nor is a victim of any other vice, but because he spends all that he can save for the help of those needing it. Every month, according to the local postmaster, this man sends at least 20 yen in postal notes to such people in various places.

A correspondent of a Tokyo paper paid a visit to his house a short time ago to learn more about his life. It was early in the morning, but the correspondent found the man had already gone out on the day's business. Instead of the man he desired to interview, the correspondent was received by his mother. Upon hearing of the object of the correspondent's visit, the old woman frowned and at once started to denounce her son.

"That son of mine is a fool, a a big blooming fool. When you meet him, please tell him to stop his nonsense."

Forty-five years ago this man's father, Tokichi by name and a brewer by profession, who was then a young man of twenty-nine years of age, came to the town of Sukagawa from his native place in the province of Echigo in quest of work. He found it in a brewery of the town and in due course of time settled and married a buxom widow. Some years after a son, the hero of this story, was born to them. Brought up in the midst of poverty, the boy Kintaro early tasted all the bitterness of a hard life. He constantly saw with his own eyes what it means to be without means and learned how welcome is a little gift of money to a penniless and hungry man. He also learned that more happiness comes to one who gives than one who receives. Since about the time he finished his primary education and was required to earn his own living, Kintaro began to develop a character, which in the eyes of his parents appeared strange and inexplicable. He would work hard, but would rarely spend what little money his parents allowed him out of his earnings on such pleas-

ures as boys of his age would eagerly seek after. It, however, never remained in his pocket for long, but somehow soon disappeared to the wonderment of his parents. Time went on and Kintaro grew up into a strong, fine young man. Day after day he worked hard. He had to work harder than ever, because his father was now too old to work and contribute his share to the support of his family. Young Kintaro had no time to think of such things as love. Like a man condemned to eternal toil, he has continued to labour on all these long years. Hard as his lot is, he has never been heard complain of it. On the contrary, he seems to be one of the happiest mortals living, for his face is always bright, with a pair of shining eyes and a smile lurking at the corners of his lips.

"Did you say Kintaro sends away 20 yen a month through the post office?" his mother said in an aggrieved tone to the correspondent, "What a shame! We are poor and it's none of our business to help others. Why, sir, that fool Kintaro always goes in rags and though already thirty-two is still unmarried. He says he will never marry and will go on helping other people as long as he lives. Can you imagine a more absurd thing? Charity is a luxury of rich men. We are too poor to afford it."

The old woman stopped a minute for breath and then went on: "Kintaro goes out every day before day-break and when he comes home it is quite dark. He never drinks and has no other hobby than spending what he can spare for helping others. At night he sits till late reading and writing. No, sir, I don't know what he reads or writes.

"The other day he told me how he was taken for a burglar by a policeman. He said he gave all he had to somebody, and having no money to stop in an inn he was obliged to sleep under the cave of a house. That was how he aroused the suspicion of the cop. This is only an example of his folly. For a long time we did not know anything of it. We came to discover his secret from letters coming to him from unknown persons. Look at this, sir. It came only yesterday."

So saying the old woman handed over to the correspondent a letter. It was one written by a helpless widow living in the city of Wakamatsu expressing in clumsy and incoherent sentences her heart-felt gratitude for some timely help given her.

"But," said the mother of this extraordinary man in a tone which was quite different from that she used while denouncing her son for his "folly," "when pa or I is taken ill, Kintaro sits up all night to nurse us. Though a fool, he is not a bad sort of a son."

MATSUTARO OI.

LETTERS TO THE EDITOR

Wanted: A Japanese Bhikkhu In London

I was interested in your comment in the May issue (Vol. 3, No. 12, p. 424) that you hope the Anagarika Dharmapala's example of procuring Bhikkhus to go from Ceylon to London "will serve as a reminder and inspiration to Japanese Buddhists that they must exert themsedlves to start similar work for the Europeans and Americans who desire to learn about the Mahayana School." As you know, there are a large number of Japanese in London, many of whom are keen Buddhists, but it is clear that they will do nothing in the way of organized activity until a Japanese Bhikkhu takes up residence in their midst. We hear much of a revival of Buddhist activity in Japan. Surely there is some Japanese organisation with the initiative and wisdom to send a wisely chosen Bhikkhu to organise in London a Mahayana Association for the study and dissemination of the Mahayana point of view. The matter is urgent and worthy of your attention. For 30 years or more the only Buddhism which Europe has known has been the limited presentation of the Southern School, and the time is ripe for the balance to be restored. The Rev. Kenryo Kawasaki, in a brief visit, did much to lay the foundations of this mighty work. Will no one follow in his footsteps, or must the glory of the Mahayana to the West remain unknown?

Yours in the Dhamma,
A London Buddhist.

Reminiscence of Late Dr. Nanjio

You have favoured me so very long already with your Monthly which I read with the greatest interest. Particularly the last numbers have fascinated me through the pages devoted to the memory of Bunyu Nanjio. We have in the years 1882 and 1883 both lived in the same street of Oxford, he at the end in 'Llantrisant House' and I in the middle of the street in Ratcliffe Villas 5. And we often were together, also some evenings with Max Muller. At a time I even had on loan from him his Lankavatara copy which now has been so scholarly published with the assistance of Professor Wogihara.

E. LEUMANN,
Freiburg, Baden, Deutschland.

First Anniversary of Sinhalese Buddhist Association

I shall be pleased if you will kindly publish the following in the columns of your valuable journal:—

The first anniversary of the Sinhalese Buddhist Association was celebrated at the Goan Institute on Sunday, the 5th August, 1928. The institute was decorated to suit the occasion and a large Buddhist Flag indicating the occasion was hung conspicuously at the entrance to the Hall. Representatives of different communities including amongst others Mr. J. Hean of Tanganyika Times, Mr. and Mrs. G. S. Thomas and Mr. and Mrs. E. Aldons honoured the

Association by their presence at the meeting.

Mr. S. Ariyagama, Secretary of the Reception Committee, speaking on behalf of the Association thanked the guests and proposed the Honourable Mr. S. N. Ghose, M. L. C., Barrister-at-law to the Chair which was readily seconded by Mr. D. A. S. Nanayakkara, the Vice-President of the Association, who also dwelt on the relationship of Bengalees and Sinhalese which was lasting for over 2400 years, i. e. since the conquest of the aborigines of Ceylon by King Wijaya and his yoo followers who were the ancestors of both Bengalees and Sinhalese. The Honourable Mr. Ghose then occupied the Chair and was garlanded by Mr. G. H. P. P. Punyadeera, the President of the Association.

The Hony. Secretary Mr. G. H. P. W. Gunapala then read a number of telegrams and letters received from out station members and communities who were invited and a report which consisted of a summary of the activities of the Association since its inception. The Chairman in rising up thanked the Association for requesting him to preside over the anniversary meeting and read a letter which was received from Mr. A. E. L. Fernandes enclosing a donation of Shs. 25/-. He said that it was gratifying to note non-Sinhalese, non Buddhist gentleman helping a good cause and mentioning the revival of Buddhism in Bengal added that he was proud to say that good number of Bengalees took an important part in the work of the Maha Bodhi Society, Calcutta, of which Mr. Justice, M. N. Mukherji, M. A., B. L., was the President. The Honourable Mr. Ghose wished the Association every success in all their undertakings and expressed his regret that owing to a previous engagement he would not be able to attend the meeting until its end. A group photo of the guests with the office-bearers and members of the Association was taken and the gathering was entertained to light refreshments.

The Honourable Mr. Ghose having left the meeting Mr. D. A. S. Nanayakkara on behalf of the Association requested Mr. D. C. Maitra, M. A., B. L., to occupy the Chair. Nanayakkara then thanked the guests for their presence and explained to them that the task of building a Temple which the Association had undertaken was beyond its capacity and requested their co-operation in that task.

Mr. G. S. Thomas on behalf of the guests thanked the Association for very thoughtfully inviting them to join the Association in the celebration of their anniversary and spoke eulogising the work of the Association carried on by Sinhalese Boys and wished the Association every success in the great work they had undertaken. Mr. M. N. Parikh on behalf of the Arya Samaj, also wished the Association well and promised a donation of Shs. 25/-. The Chairman Mr. D. C. Maitra, on behalf of the guests also thanked the Association for giving them a very enjoyable evening and wished every success.

The meeting terminated with a vote of thanks to the Chair proposed by Mr. Nanayakkara.

After the guests had departed the Association elected its new office-bearers for the ensuing year. The following are the names of the new office-bearers.

Patrons: Venerable K. Siri, Sumangala Ratanasara High Priest, Principal of Vidyodaya College.
Srimath Anagarika Dharmapala, Director-General of the Buddhist Mission in England.
President: G. H. P. P. Punyadeera,
Vice-Pres.: D. A. S. Nanayakkara,
Hony. Sec'y : G. H. Gunapala,
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Hony. Asst. Sec'y.: S. Ariyagama,
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Auditors: B. Francis de Silva, L. H. C. Jayasooriya.

Secretary, S. B. A.

LOVE AND I

Thousands have come and lined the street you will pass through today. The rich have brought flowers of silver and gold, pearls and diamonds to scatter on your way.

The pretty girls have come in gorgeous dresses, with moony faces, dimpled cheeks, and pearly teeth to welcome you, My Lord.

The learned have composed grand verses to be recited as you pass. Their flowing gowns, long beards inspire awe.

I am a poor, illiterate village man; but my heart is with thee. Ah me, they push me out of the road, "You dirty man, how can you see the Lord?"

I cry and beg the learned to let me have a peep, but they speak such high language that I am bewildered. They push me out disdainfully—

"He comes, he comes" is heard from all sides; I hear the band, see the flags and the golden palanquin carrying you, but not you——

You ignore the rich, the learned and the fair ones, and they are surprised.

You have seen me from your high seat. You stop, come down to me, embrace me and say with tears of love gushing out of your walnut eyes, "My dear, I come to meet you. Come with me."

They call you partial, my Lord, because you befriend the illiterate poor.

H. P. S.

NOTES

The Enthronement

The enthronement ceremony is held this month in the old Palace at Kyoto, the capital of Japan until sixty years ago. It is impossible for us to describe it in detail, as it is far too elaborate and complicated. We can give our readers only a glimpse into this most memorable ceremony by quoting from a lecture delivered in Tokyo last month before a foreign audience, by Dr. I. Nitobe, the well-known scholar and author, passages dealing with the Daijo-sai, the culminating point of the ceremony, we being indebted to the "Japan Advertiser" for the following summary:

It is held in two small wooden dwellings which have been built for the purpose and will be demolished when it is over. They are low and rude, built of pine with the bark left on. The roof tree is an unhewn log; the roof is thatch. No nails are used; the structure antedates the iron age, and the boards are tied with tendrils of the wild vine. Those huts are the earliest dwellings in which primitive man sheltered himself. "Everything is remarkably clean. The Empress is installed at a distance of a few yards. The Imperial family, the ministers of state and high functionaries are given accommodation in covered galleries at some distance. Each of the two isolated rooms is furnished—if furnished they may be called—in exactly the same manner. In the middle of the chamber, which is but dimly lighted by a couple of lanterns, there are piled several mats padded with cleanest straw, forming a couch. At its foot are placed a pair of brocade slippers. On one side a small table is provided with a wooden comb and hairpins; on the other stands a table on which is laid a folded coverlet of coarsely woven silk and hemp. The toilet articles indicate that the Presence expected is that of a feminine personage—none other than the Sun Goddess, whom legend makes the ancestor of our ruling dynasty."

As the Emperor goes along the corridor, rush matting is spread under his naked feet and rolled up behind him so that no other foot may tread on it—a survival of the ancient belief that ground on which the Ruler-Deity had trod became taboo. An umbrella of rushes suspended from the brazen phoenix is held above his head so that virtue may not pass cut of him to the unseen presences of the air. The sword and jewel are carried on his right and left. At the entrances stand men with torches, warriors keep vigil outside. The final hand-cleansing rites are administered, and his Majesty receives the priestly baton. He has now been prepared by all the high and ancient rites of Shinto to enter as High Priest of the Nation into communion with the great god of the food ritual.

"All around him is silence, broken only, it may be, by the cry of a night-bird or the chirping of an insect. Not far off thousands of his faithful subjects are keeping watch, but every voice is

hushed, for the whole nation is keeping vigil with him tonight. Having entered the chamber the Emperor makes obeisance to greet the unseen goddess; then, after a few minutes composure, begins his act of devotion which consists in placing before her the various edibles. He waits on the Invisible Presence and partakes of the same food and drink. Every utensil employed, the furniture, the building itself, takes him to the remotest antiquity. Centuries are eliminated in his sight and he can hear with the inner ear the pristine ancestress saying to her grandson as she sends him forth on a mission to the islands of Japan 'Go forth to bring the inhabitants of these islands under thy benevolent rule'..... Is it possible for any mortal to forget an experience like this? Will not the remembrance of devotions so unique follow him through life? This is ancestor worship pure and simple—fidelity to the past pledged to the duties of the present and the service of the future."

Hymns for Buddha

For the purpose of modernizing and popularizing Buddhist music, an association called Bukkyo Ongaku Kyokai (Buddhist Music Society) was organized some time ago under the auspices of the Religions Bureau of the Department of Education. It has lately been collecting Buddhist hymns by offering prizes. From among hundreds received, the society selected two and awarded first prizes to their composers. The winners are Mr. Kenjun Inouye of Kyoto and Mr. Hakusui Sugisaki. Below we prints their songs with our translations:

花祭り　井上賢順

やまと島根に咲き出でし、花のさまざまつみそへて、今しよそへる花み堂、立たす佛のとふとさよ。

あはれみちとせそのかみに、あめとつちとを指さして、われぞこの世を救ふべき、尊きひじりとあれましぬ。

時は春なり地は王土、こゝにみ教へいや榮え、花もわらひて鳥うたふ、けふのみ祭りみな祝へ。

Flower Fete

By Kenju Inouye

How inspiring is the image
of Buddha!
That stands in the temple
decked with flowers,
That bloomed in this fair island
of Yamato
And were gathered with
loving hands.

Three thousand years ago
This Prince appeared on earth,
With fingers pointed towards
earth and heaven,
As the noblest of men destined
To give salvation to suffering
mankind.

The time is spring, the land
His Majesty's realm.
Here the precious teaching will
flourish more and more.

The flowers bloom in all
their glory,
And the birds sing their sweetest.
Let us all joyously celebrate
this great day.

朝の歌　杉崎白水

朝な朝なにみ教へ仰ぎ、淨きつとめにいそしむ我れ等。

朝な朝なにみあとをしたひ、淨き思ひを語らふ我れ等。

朝な朝なにみさとりたゝへ、浄き心をやしなふ我れ等。
めぐみあふるゝ尊きひとは、けふもさゝげむ我れ等のいのち。

Song of Morning

By Hakusui Sugisaki

Morning after morning we begin our work learning from thy teaching.

Morning after morning we talk of our ideas trying to follow in thy footsteps.

Morning after morning we purify our minds praising thy great awakening.

To thee, the saintliest of saints, We will give our lives again to-day.

English Translation of Precious Buddhist Tract

A book which will prove very interesting and useful to foreigners desiring to know the doctrine of Shin Buddhism has just appeared. It is an English translation of "The Tannisho," one of the most important books dealing with it. The translator is Mr. Tosui Imadate, formerly principal of the First Prefectural Middle School of Kyoto, and the publisher the Eastern Buddhist Society of Otani University, Kyoto.

The Tannisho (Tract on Deploring the Heterodoxies) was compiled by Yui-embo, one of the immediate disciples of Shinran Shonin, founder of the Shin Sect. When he was quite old, that is, when some years passed after the death of the master, Yui-embo found that his master's teaching as he understood it being orally transmitted to him by the master, was so variously interpreted, and not always in the spirit of the master. He lamented this and wrote this book quoting some of the most important sayings of Shinran Shonin in order to put an end to the spreading of heterodoxies. Such being the character of the book, no student of Shin Buddhism, who desires to know it throughly, can dispense with it.

Mr. Imadate undertook the translation of this book as a labour of love. At the time of the great earthquake of September, 1923, he happened to be in the three-storied brick building of the Yokohama District Court, which fell literally to pieces in less than three seconds. He was one of the few who miraculously escaped from being crushed to death under a mountain of debris. At the time of his escape, he had a copy of The Tannisho in his pocket, and reading a passage in the book on board a steamer that saved him, he was deeply impressed with the boundless mercy of Amitabha Buddha. It was with the desire to share his gratitute with all that he translated it.

The Tannisho is only a booklet in form, but is a jewel to adherents of Shin Buddhism. To quote one of the most characteristic sayings of Shinran Shonin as quoted in it:

"Even a good man is reborn in the Pure Land, and how much more so with a wicked man! But people generally think that even a wicked man is reborn in the Pure Land, and how much more so with a good man! Though this latter way of thinking appears at first sight reasonable, yet it is not in accord with the

purport of the Original Vow, the faith in the Other Power. The reason is as follows: he who undertakes to perform good deeds by relying on his own power, has no wish to invoke the Other Power, he is not the object of the Original Vow of Amida. If, however, by discarding his reliance on self-power, he invokes the Other Power, he can be reborn in the True Land of Recompense. We who are fully burdened with passions, have no means to escape the bondage of birth and death, no matter what kind of austerities we performed and this formed the original motive of Amida for making his Vow. For this reason, the Shonin said that if even a good man is reborn in the Pure Land, how much more so with a wicked one!"

The Tannisho contains eighteen such striking sayings besides a foreword and a postscript.

All these Mr. Imadate translated into English with admirable skill, as may be judged from the above quotation. A masterly introduction by Prof. Shugaku Yamabe and an authoritative Life of Shinran Shonin by the late Gessho Sasaki, President of Otani University, which are added to the text, greatly enhances the value of the book. It is sold for one yen per copy, postage being six sen.

New Director of Maison Franco-Japonaise

Mr. Louis Blaringham, professor of Botany at the University of Paris, and the new director of the Maison Franco-Japonaise in Tokyo, arrived in Tokyo on October 20, coming from France on the General Metzinger of the Messageries Maritimes. Professor Blaringhem, says the Japan Advertiser, is well-known for his work on the biology and physiology of plants, chiefly in their applications to agriculture. He has been able to produce several new species or varieties of plants. On these questions he is an international authority and has often been consulted by foreign countries. For several years he was engulfed in research with the famous Dutch scholar, Hugo de Vries, the founder of modern genetics. In 1927 he presided over the French Section at the International Congress of Genetics held in Berlin. Quite recently he has been elected a member of the French Academy of Sciences. Dr. Blaringhem is accompanied by Madame Blaringhem who is a granddaughter of Marcelin Berthelot, the famous chemist whose centenary was celebrated last year in Japan and all over the world.

World Congress in Japan

A world congress will be held in Tokyo in autumn next year. This will be the first meeting of the kind to be ever held in the capital of this country. The international meeting referred to is the Engineering Congress of the World. The last time it met in America, the Japanese delegates suggested that the next meeting should be held in Tokyo and their suggestion was accepted. Preparations are now being made for the conference. Among other things, H. H. Prince Chichibu, brother of the Emperor, has consented to become honorary president of the

conference, and it has been decided that a sum of 380,000 yen shall be expended for it. Of this sum, the Government will bear 150,000 yen, while the promoters will defray 30,000 yen. The remaining 200,000 yen will be raised by contribution from among the industrial establishments in the country which are interested in the congress.

No less than three hundred delegates, including a number of engineers and scholars of world wide fame, are expected to attend the congress from abroad. The opening ceremony will take place on October 25, 1929, and the conference will start the next day to conclude on November 6. For half a month subsequently the delegates will be taken on a round trip to Nagoya, Osaka, Sendai and Kyushu districts.

It is to be hoped that some day in no distant futureTokyo will be made the site of a similar conference of Buddhist believers and scholars of the world.

Discovery of a New Inscription of Emperor Asoka

Much interest has been aroused among Buddhist scholars of Japan by advice recently received by the Rev. Prof. Jiryo Masuda of Taisho University from Mr. Ryukan Kimura, Japanese lecturer in Calcutta University to the effect that a new inscription of Emperor Asoka was discovered in Orissa, India. No particulars of the discovery having been given by Mr. Kimura, they have been waiting for further information concerning it. From "Foreword" of September 16 we now learn that the discoverer is Mr. Haran Chandra Chakladar, lecturer in Calcutta University, who writes in that journal as follows:—

In April last I was informed by Mr. Nirmal Kumar Bose of Puri, that Mr. Birendra Nath Roy of that town, had obtained an inscribed stone, the writing on which looked like that of the Asoka inscription at Dhauli. On going to Puri and reading the epigraph, I found it to be a replica of the Rummindei pillar inscription of Asoka.

Mr. Roy is the Secretary of the "Historical Association" at Puri and has been collecting objects of historical interest such as coins, images, etc., for several years and has built up a small museum at his house. He obtained the stone at the village of Kapilesvar, about a mile to the south of the great Lingaraja temple at Bhuvanesvar, from a cultivator who reported that the stone had been fixed in the mud-wall of his house for many generations and he could not say by whom or under what circumstances it originally came into the possession of his family. I myself visited the place afterwards but could elicit no further information.

The stone measures roughly 19" x 12" x 7'. The inscription upon it is in six lines. The letters in the first three lines are about an inch in height and about half an inch in breadth, but some of the letters in the last three lines are comparatively small. No part of the inscription has been lost, but some of the letters, especially in the last line, have got a little worn off.

The inscription reads as follows:—

1. davanam piyena Piyadasina

lajina vi—
2. sabhisitena agacha mahida Buddha jata
3. Sakyamuniti silavigadabhicha kalapi—
4. ta silathabha va usapapita hida bhagava
5. jateta Laminigame ubalika kata ila
6. ra (?) thaja (?) sa athabhagiye cha (dha) ma (?) gajaputhu.

TIT-BITS IN THE BUDDHIST WORLD

Mr. Koichi Fukuda, an earnest Buddhist believer of Osaka, has subscribed for a number of sets of the Taisho edition of the Tripitaka for the purpose of donating one set each to leading Buddhist temples in China.

* * *

According to investigation made by the Religions Bureau of the Department of Education 41 million Japanese are Buddhists. Of these the followers of the Shinshu Sect number 7,200,000, leading all the other sects in the number of adherents.

* * *

The famous temple at Fukagawa Ward, Tokyo, dedicated to Acava, a Buddhist deity, which was destroyed by the great earthquake of 1923, has been rebuilt at the cost of 200,000 yen, and was formally opened last month. Next to the temple of Kannon at Asakusa, it attracts the largest crowds of worshippers.

* * *

The Government-General of Chosen is making preparations for holding an exhibition of Korean products at Seoul in autumn next year. Taking advantage of the opportunity presented thereby, Japanese and Korean Buddhist leaders have decided to hold at the same time and in the same city a mass meeting of Buddhists in Chosen for the purpose of bringing Japanese and Korean Buddhists into closer relations as well as of promoting the revival of Buddhism in Chosen.

* * *

Mr. Genroku Kobayashi, a wealthy merchant tailor of Seoul, Korea, has offered to the authorities of that city 5,000 yen to be used for public good. Accordingly the authorities have drawn up a plan to establish with the money a home for labourers. Mr. Kobayashi is a devout Buddhist and a philanthropist. He has frequently donated large sums of money to charity works.

* * *

As already reported, by way of expressing congratulations for the enthronement of the Emperor, the Federation of Buddhists has asked permission to present to His Majesty a complete set of the Taisho Edition of the Tripitaka edited by Dr. J. Takakusu and Dr. K. Watanabe. Under date of September 29, the Federation has been notified by the Minister of the Imperial Household Department that His Majesty has graciously been pleased to accept the gift.

* * *

A Japanese translation of Prof. Scherbatsky's Study of Nirvana

has been undertaken by Messrs. Tsuboi and Segawa under the direction of the Rev. Jiryo Masuda of Taisho University. Prof. Scherbatsky is a famous Buddhist scholar of Russia, being the Director of the Department for the Study of Buddhist Culture of the Russian Academy. After studying Sanskrit and Buddhism for many years at Vienna and Berlin and in India, he was appointed Professor of Leningrad University. He is particularly at home with Indian logic and has to his credit a number of valuable books dealing with Abhidharma Kosa. The above-mentioned Japanese translation will be published early next year.

* * *

The Hongwanji Mission in Hawaii has asked Prof. N. Utsuki of Ryukoku University to compile a pocket edition of the more important Buddhist sutras both in English and Japanese. Prof. Utsuki has already taken up the work, which he expects to complete in one year. The projected edition will contain about 500 pages.

* * *

Funds are being collected from the public by the management of the Saisei Byoin, a charity hospital attached to the Toji, a famous Buddhist temple in Kyoto, for erecting an annex for accommodation of women in accouchement. In hearty sympathy with the project, Mr. Shuho Kawamura, a noted artist, has announced that he will paint 1000 figures of Kannon (Bodhisattva) for sale to raise money to be contributed towards the funds. Each of the pictures will have an eulogy in Chinese characters by the Rev. Chinryu Taniuchi, of Daikuji Temple, who is well known for his skill in caligraphy.

* * *

Work is in progress at the city of Moji for the installation of an imposing bronze statue of St. Shinran, founder of the Shin Sect. It will be completed in two years at the cost of half a million yen which has been raised by contribution from believers. The statue will stand on the top of a hill to the southwest of Kiyotaki Park. Including the base it will be fifty feet high.

* * *

A highly interesting piece of news to students and scholars of Buddhism is to hand. It is to the effect that a plan is maturing to compile and publish a complete works of the late Bunyu Nanjo, one of the greatest Buddhist scholars of recent days, who died in November, last year

It is intended to be a memorial for the lamented scholar. Dr. Daijo Tokiwa will be in charge of the projected work as Editor-in-Chief. Preparations are now being pushed on to carry it out before the first anniversary of the author's death.

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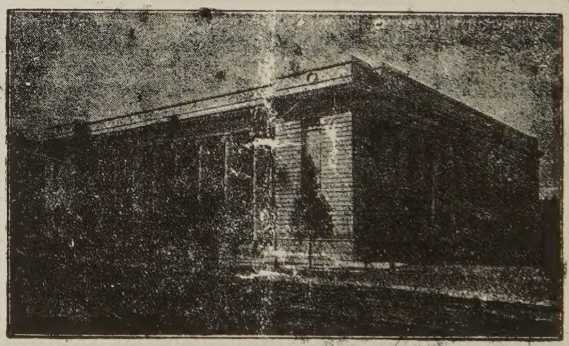

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